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THE  
BAPTIST MISSIONARY MAGAZINE.

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American Baptist Board of Foreign Missions.

Taboy Misson.

LETTER OF MR. MASON.

In the report of this mission for the last year (p. 154 of this vol.), an account is given of the character of the students under Mr. Mason's instruction, preparing for the ministry; and in connexion with the same, a letter of great interest from one of their number, Sau Nga-tau. A later arrival has brought us an autobiography of another of the students, an assistant of Mr. Mason, by the name of Sau Qua-la; and as it goes to illustrate the Karen character and the encouragement held out to judicious efforts to educate a Karen native ministry, an object of peculiar interest in the present state of the Karen Mission, we take the earliest opportunity to lay it before our readers.

Mr. Mason introduces Sau Qua-la's narrative with the following prefatory statements. With a brief allusion to Ko Thah-byu, whose life he had just forwarded to this country, Mr. Mason remarks:—

Sau Qua-la was awakened and converted by the first sermon Ko Thah-byu ever preached, and is the assistant that has been writing by my side every rains for eight or ten years; and he has been the almost constant companion of my travels ever since I entered the mission. With him I first began the study of the Karen language; with him I commenced the translation of the New Testament, and he has continued with me throughout the work. Besides copying for me, I have constantly consulted him as I went along, for words, their signification, and their construction, precisely as, in cultivated languages, a student consults his dictionaries and grammars. While I have thus been gathering knowledge from him, I have not been unmindful

of imparting knowledge to him. I have often thought that, could I leave him when my labors close on earth an able minister of the New Testament, I should not have labored in vain; and, latterly, I have indulged the pleasing hope that God would more than fulfil my desire, and make him a useful minister even while I live. Formerly his mind was exceedingly obtuse, as are the minds of uncultivated people generally; and utterly unable to make any rational distinction between words and things that differed; but he now possesses, comparatively, quite a discriminating mind, and I am sometimes surprised at the nice distinctions that he occasionally points out as existing between the significations of words. I do not suppose there is any one of his nation that can make any approach to him, in the matter of judicious criticism on Karen composition. This is saying nothing to the disparagement of any one else, for no other has had the same years of discipline that he has. He has, however, acquired something more valuable than a knowledge of criticism; he has obtained a very tolerable knowledge of the principal parts of the New Testament, and of the sentiments of the scripture in general. He has copied over all my translations at least twice, and I have always told him to ask questions about any thing he did not understand. It very often happens, too, that, to get at the exact word for a passage that I am translating, I have to explain it to him in various language in order that he may distinctly apprehend the precise idea and thus give me the proper word, if any such exists in the language. In this way much truth has been imparted in a far more effectual way than in that of direct teaching. Furthermore,

he is "apt to teach," and a very good preacher. When in the jungles, he is continually engaged in informal preaching from house to house and by the wayside; and I often set him to preach at evening meetings, when I have the opportunity to hear his more regular productions; and he frequently gives an exposition of a passage of scripture which a D.D. would not be ashamed of. In my early years of missionary labor, before I was fully acquainted with native character, I was decidedly in favor of ordaining the prominent assistants, but of late years I have been so fully persuaded of their general unfitness for the ministerial office, that I could not in conscience consent to the ordination of a single one with whom I have ever been acquainted. Sau Qua-la has, however, in addition to his other acquirements, grown in grace so much latterly, that were there any particular necessity for it, I should be most ready to ordain him. No such necessity exists at present, and his usefulness will not be retarded in the smallest degree by his being continued as a licentiate. He is only about twenty-six or seven years of age, and two or three years more of study will be of great advantage to him. I requested him a few days ago to write his experience, and he has just brought me the following account of himself, which is so full that it leaves me nothing to add.

*Life of Sau Qua-la, written by himself.*

When teacher Boardman sent Ko Thah-byu into the jungle to preach, I was young; still, I heard with pleasure. I thought within myself, What sin can there be in worshipping the God that made us, and created food for us? Truly this is the thing. No one knew that I thought thus; for my father worshipped images, and made offerings with the Burmans, and was not well pleased (with christianity). I was very much afraid of my father, and when we talked over the subjects that the teacher preached, he said, "If you believe the foreigners, go dwell in the foreigners' city." Therefore we did not dare to converse before him. When teacher Boardman came himself, I did not go to hear him, for my father was not at home, and I did not dare to go, lest he should be angry with me on his return. My mother and younger brother went to hear. Further, my father had gone to Siam and left me to clear a field, and, lest it

should not be done before he returned, I went at early dawn to cut down trees, and did not return till dark.

Next year I left my father and went over the eastern mountains to live with my elder brother and his wife. While there, I went once or twice to visit the girl to whom my father had betrothed me in my childhood, and said to her, I shall join the teacher. Neither she nor her parents made any objection, so I went to town and requested baptism. The teacher did not baptize me, but returned soon after to Maulmain, and I went to live with my father again. At that time I was in the constant habit of praying night and morning daily, and never forgot it wherever I might be or whatever I might be about. Again I went to live with my elder brother, because he had asked for baptism, and was so old that my father did not dare to say much to him.

Before long, the teacher returned again from Maulmain, and I came west over the mountains again to my father's, and I said, I will prepare myself to go and visit the teacher. Next morning I said, I will go; when my father's passion rose against me, and he threw a large melon at me, that broke to pieces on my head, and, rising up, beat me very severely: so I did not dare to go with my companions. Then I thought in my mind, I will never go to the teacher's again as long as I live, and I will pray no more. When the Righteous One appears, my father will suffer himself, and I will say, I did not dare to become a Christian on account of my father. Though I thought thus, I did not say any thing to any one, and felt very unhappy in my mind; I wept all day, and thought I would starve myself to death. Next day, my father, I know not what induced him, said to me, "Get thyself ready, I will take thee to the teacher." Then I became happy in my mind again, and made up a bundle of ginger roots, and took five fowls and went with him. My father stayed one night with me, and then brought me back. While we were there, my father set himself up to argue very zealously with the teacher in favor of worshipping idols, and priests, and making offerings to obtain merit. I felt exceedingly ashamed and was very angry in my mind on account of his conduct, but he did not know it.

Again I went to live with my elder brother; and when more than twenty went to town, after harvest, to ask for

baptism, I went with them. My father, however, did not know it. Some of the oldest in the company said, "Do not thou be baptized now, lest thy father scold thee." I replied, "Do not be afraid. If my father scolds, I will act so that he shall not scold. Do not be afraid that I shall apostatize on account of my father's scolding. I shall not apostatize on any account." Others said, "Do not thou be baptized. When thy father marries thee to the girl to whom thou art espoused, thou wilt, perhaps, apostatize. Wait a little; look on a little longer." But I replied, "Do not be afraid of me on any account. I shall not apostatize. If I am not baptized now, I may die and go to hell." So I requested baptism of the teacher, and after he had examined me, I was baptized. The teacher being very sick, was unable to baptize, and he had the Burman teacher, Ko Ing, baptize us. Then I was glad and rejoiced exceedingly. At evening the teacher gave books to us all, and next morning each one returned to his house. I went to my father and mother, and said, "I have been baptized. See the books the teacher has given me." My father remained silent and did not censure a word; but afterwards he said, "If thou art more skilful than I, work on;" and I thought in my mind, Why should I not?

My elder brother, that could read Burman tolerably, was then at my father's, and I became very anxious indeed to learn to read; so I studied with him at all the intervals of leisure that I could find, and in a month I could read better than he could. This brother at that time was not a Christian; and being able to read all the books the teacher gave me, I made every effort to explain to him their signification, according as the Holy Spirit excited my mind; and both he and my mother gave their assent. When Burmans came, I read to them too, and if my father reprov'd me, I ventured to reply in the words of God. Subsequently, both my mother and brother were baptized, but my father was savage, and took no pleasure except in Burman society, and abused my mother. So I said to my mother, "Mother, if father and the Burmans abuse thee, and talk to thee to make thee angry, do not reply; but remain silent; and if thou feelest uncomfortable, go to the house of my brother that was baptized with thee, and stay there until thy mind is easy;" and my mother did so.

Next it came up in my mind that I would go and study with the teacher till I understood the books well, and then I would preach strenuously to my relations. Then I thought again, I cannot do this, I must get married; for my father engaged me to a girl before I knew any thing, and we have since sanctioned the agreement. Should I go to the teacher's and then my father come and take me away by force, I should be ashamed. Those that can read, die; and those that cannot read, die; I will not go to study. I will get married. So I sent an elder to speak with the girl, and he returned and told me that the girl says, "since thou hast been baptized she loves thee amazingly. Hadst thou not been baptized, she would not have loved thee." When he returned and told me these ironical words, I knew that she did not like me any longer, on account of my being baptized; and I rejoiced exceedingly greatly; for I now thought that I could study till I understood the books well. So I went to Tavoy when the rains came, and studied with the teacher and teacheress.

At that time teacher Mason had come to Tavoy, and teacher Boardman was dead. I was not lazy, and found it very pleasant studying, and teacher Mason often called me up to ask me concerning the Karen language. During this season, my father often ordered me to come and weed and assist him in his work; but I wished to study, and exceedingly liked to stay with the teacher; so, in order that I might not go back, I deceived him and said, "Father, the teacher and teacheress will not dismiss me. They are very urgent that I should stay and study until I understand the books well." So when I visited him occasionally, I would say, "The teacher and teacheress are expecting me, I must be about returning." In this way, by strenuous efforts, I succeeded in getting back to study again. When I told teacher Mason concerning my father's calling me home to help him, he asked me how much my father would ask, for me to stay with him and my father make no further claim on my services. On telling my father, he seemed rather afraid, and what he thought I know not, but he never afterwards called me to come home. At that time I was very zealous in studying the word of God, and I prayed with brokenness of heart. I thought of nothing else but to be skilled in the

books. This occupied my whole mind continually.

Afterwards it came into my mind that I would have a house of my own, like other people; so I offered myself to a girl in the jungle and she accepted me, and we were married in the Christian manner in Tavoy by teacher Mason. Then I thought, I will go and live in the jungle; I cannot support my wife here, and the teacher consenting, I went. On the way I lost the road, and when in a boat on the stream, the boat upset with me. I now think that I was about falling away at that time, and that these things were sent as chastisements. While my father persecuted me, I was exceedingly zealous; but when he left me alone, I became lightminded.

Before I left town, the teacher told me that if I chose to stay he would give me monthly wages enough to support me amply. While in the jungle, I made a preaching excursion to Pong-daw, but nobody believed, and after a short stay with my father-in-law, I returned with my wife to the teacher. At this time he was about to go to the south to Palaw, so I went with him. On the way I got angry with Mounng Shwa H'mong,\* because when we were among the Burmans he made us buy eatables; and when among the Karens he made us beg them. I also got angry with Ko Thah-byu, because we could not induce him to buy any eatables, but when we bought he would eat. Nobody believed, and I now think that the reason was, God saw that my heart was not good, and he would not assist us.

After our return, I thought again, I will go and clear a field. I am no longer a child. Others have property, while I have nothing. If I clear a field, I will plant betel leaf plants, and areca trees, and then I shall have property also. So I went and asked leave of the teacher to return into the jungle, and, though he did not like it very well, I went. I did not, however, go to clearing land; but went out hunting with a gun during the whole rains, and gained thirty rupees. Next dry season, after the harvest was over, I heard that the teacher said Karen books had been made at Maulmain, and it seemed as though I forgot every thing else, and I wished very much to go and learn to read them. I came to the teacher with Kau-lau-pau, and he sent us both up to

Maulmain in a ship. We lived together very harmoniously, and never got angry with each other, or any body else, during our absence. After we had learned to read, teacher Judson sent us back again to Tavoy in a ship. After our return, Kau-lau-pau went and taught school at Mata, while I remained with the teacher and teacheress and taught school in Tavoy.

On one occasion I played with Thattoo-pau's child, and a precious stone was lost, which he said I had taken. Not being conscious of having taken it, I contradicted exceedingly. Finally we lighted torches together, and mine went out first, which made me feel very unhappy; I had my wife search under the house where we played, and there, sure enough, the stone was found. Then I humbled myself, and at the communion confessed, and the teacher told us the course we had pursued was wrong. At that time I became alarmed for myself, for I had been proud, and when persons younger than myself spoke to me, I would not listen; I would not believe them. I would only listen to and believe those who were my equals. Furthermore, I was in the habit of scolding my wife and getting exceedingly angry with her. But when the teacher assembled us every Sabbath morning, and taught us to confess our sins, I had to confess it; and then the teacher said to me, "We ought not to regard our wives as children. We ought not to reprove them as we reprove children. If they will not listen to us, we should be silent, and turn aside." I did so, and I became more meek, and ceased to be angry with her as formerly.

About this time my mind was filled with various wandering desires. Sometimes I wished to obtain much money, that I might buy slaves. Sometimes I wanted to build a large splendid house. Sometimes I wanted to become a great, and a chief. Sometimes I wished to be more skilful than others. Sometimes I wished to go trading, and sometimes to clear a field and plant betel leaf plants and areca trees. Sometimes I wanted to go a hunting with a gun and kill elephants and rhinoceroses; and sometimes I wanted to become a soldier.

After my wife was taken dangerously ill, I began to exert myself to restrain these thoughts; and after the teacher began to assemble us together every Sabbath morning, I really overcame them.

\* The Burman assistant.



On one occasion a teacher said to me in a joke, that I had much money, and that I was laying it up, and would not, therefore, buy a hymn book.\* Then I became exceedingly angry, for others said that I had been a long time with the teacher, and acquired much money, and they, therefore, wished to sell things to me at a higher price than usual; so I thought it is not merely the Karens that think so, even the teachers think that I am laying up money. I will not stay in town with them any longer. I will go into the jungle. I live in this pinching way, and yet every one says that I have much property. I am ashamed to have people talk to me so; I will stay no longer. I told teacher Mason that I would go into the jungle, and he made no objections, but merely said, "If you wish to go, go. I cannot help it. I should like to have you stay; but if you go, I will employ some one else. You have been with me a long time, and understand better than a new one will. I have paid you your wages, and thought nothing about your affairs. I have not thought that you were laying up money. Still, if you wish to go, go; but if you prefer to stay, stay. I do not wish you to do any thing against your will." When I heard the teacher talk to me in this way, my heart was broken; and I thought, the teachers have come from a far distant land, and I have heard from them the words of God; so I staid, and I felt ashamed of myself before the teachers.

Afterwards I thought thus to myself; If people do say that I have much property, let them say so. God knows. If they will not believe me, God will. So I gave myself no more trouble on the subject, and my mind became more comfortable. I thought, Only let me have enough for my morning and evening meal, and I will be content. May I obtain happiness in heaven! From this time I thought no more about property and riches. I thought, Other people's hearts are not so bad as mine. My heart is bad. Others will go to heaven while I shall go to hell; and I was very much afraid, and prayed earnestly. Sometimes, however, my mind was lazy in prayer and my heart heavy; and I knew not how I prayed. When my mind was thus affected, I thought, This is of the devil; he has put it into my heart: and I made stren-

uous efforts, and prayed over and over again. In this way my heart lightened up a little.

It came into my mind again in this way. As to me, I will do the work of God as long as I live. I will stay with the teacher until he dismisses me, and then I will not go to work on a field; I will go about preaching the word of God. If people will not give me my food, I will trade a little, just enough to obtain the necessaries of life, and then go round preaching again. If others turn away, I will not. If the teachers go away and there are none left in the country, I will teach and preach, and diligently observe the words of God. Should the Burmans even return, I will still preach; and if they kill me, I will bear it.

Furthermore, when my father died he left several gardens of betel leaf plants and areca trees; and when my brothers divided them they spake to me; but I said, I will have none of them. Share out none to me. I will do the work of God as long as I live. I will look no more after such things.

My wife's father, too, left a great quantity of the same, and my uncle, and aunt, and mother-in-law, wished me to go and clear the ground around them and look to them a little; but I replied, These things I will look after no more. I have covenanted of myself to give myself to the work of God as long as I live. These inheritances I will eat no more. I will not have them; I will not take care of them.

Formerly I thought to myself, I fear I shall die. I want to live on earth a long time. But now I have no fear of death. It seems to me that if I were to die, I should be very happy. When I am unwell now, I rejoice that I shall die; and pray more and more fervently while sick, than at other times.

Formerly, when I preached to people, if they hooted at me, and abused me, and contradicted, I got angry and did not wish to preach to them any more; and thought that I would beat them till they could not help themselves; and I wished to rise up and do it at once. I felt no interest in preaching the word of God. But now I want to preach very much. I want to preach the word of God continually and do nothing else; and if I meet with unconverted persons, be they Burmans or Karens, I preach to them. If they despise, I feel angry no more; on the contrary, I know that I feel pity for them. I think to myself, God has lov-

\* At one time we commenced selling the Karens books, but it was "no go."

ed this person and prospered him so much, and yet he is ungrateful and does not recognise his Lord's kindness, nor see his own guilt! If he goes on in this way, he will go to hell; and I call upon God in my heart, and say, O Lord, have mercy on this person and help him, that he may repent of his sins and obtain a new heart. O Lord, stir up his mind.

When I preach zealously now to some Burmans that I am acquainted with, they, not wishing to listen, hoot at me, and some will not speak to me pleasantly as formerly. Still I am far from feeling angry with them. I want to talk to them till they understand and know the grace of God. I think it is because my own sins are great, and my graces small, that people neither believe nor understand. Then I remember my former jesting and passion; and feel troubled on account of my own heart, and am grieved; but I pray to God with my heart continually. I have determined, voluntarily, to do the work of God as long as I live, and have told the Christians and my relations that I shall no more do the work that my parents taught me, but shall do the work of God until I die; and that I shall do so though there should be no teachers.

Formerly, when we assembled for worship, I felt lazy in my mind. Sometimes I went unwillingly, and only went because I was afraid the teacher would reprove me if I did not go; but now I long to have the teachers assemble, for I think I will observe what the teacher says, and when I am not near the teacher, I shall be able to preach it over without making any mistakes. I am very desirous now to understand the scriptures.

When teacher Mason first taught his class, and I did not answer the questions that he put, properly, I felt ashamed. Sometimes I felt lazy and did not want to study; but, subsequently, I thought to myself, the teacher teaching us in this way is very good, and if I do not answer properly I will learn from those that do, and from what the teacher tells me; and in this way knowledge will increase. Now I am desirous to have the teacher ask me difficult questions, so that if I do not understand and am not able to answer properly, I may learn from those that do, or from the teacher; and I industriously endeavor to fasten hold of it; and if at any time I am dull of apprehension, I feel uncomfortable in my mind, and pray at all such times for

God to give me understanding. I feel very anxious now to study and remember the word of God; I feel no more dull as formerly; so that when I am a little unwell I do not remain at home, for I want to hear every time it is preached.

Now when I see people playing and jesting, my heart abhors it; and I think that my former conduct in this respect was very wrong, and pray to God in my heart immediately; and I tell them that I regard my former conduct as wrong, and that I now know that it is really improper.

Formerly I would sometimes think to myself, that the Burmans beat my father and mother, and I would become very angry; but now I think so no more. I think that, had Karens been in power, they would have treated the Burmans in like manner. People that do not worship God, naturally do so; and I am now very desirous for the conversion of the Burmans, and every time I pray, I pray for them. I felt very differently formerly.

Again, some of the disciples are rather disposed to oppose some of the requirements of God that are difficult, and I make every effort to show them the reasons. I think to myself when I meet with such an one, this man's mind is just as mine was when I first became a disciple; and I pray to God for him in my heart on the spot; for when I first became a Christian, I thought, Now I will not listen to others, and children I will despise; but now, that mind has wholly left me, and it seems to me that my new mind has grown a little. I say to the Christians, "Brethren, if you see any thing about me that appears improper, reprove me quickly; I will listen to you; and if I see any thing wrong in you, I will reprove you." This reproving each other is an excellent way to make the new heart grow. I know that my new heart began to grow only from the time that the teacher had us assemble together and confess our sins on Sunday mornings, he instructing and reproving us; and if we reprove each other, our new hearts will grow the more; and I tell the Christians so.

Sometimes I think, Had I not been a Christian till now, I should have been very wicked. I should have been worse than the unconverted people around me. I think in this way and am startled at myself, and praise God for his exceeding great goodness in that I became a Christian when I did;

and I know that I pity the unconverted, and though they abuse, I do not feel angry; on the contrary, I pray for them, that God may excite their minds as he did mine.

Sometimes I think I will get some one to take my place as a copyist, and I will go about preaching; and sometimes I pray that God may excite the teacher's mind to send me out to preach somewhere.\*

Whatever work God has for me to do, I will do as long as I live. My mind is zealous to do the work of God through life. I know, too, that I am growing in grace, and that my heart is more established in God, and that my wandering thoughts are few. For two years I have not desired to be employed in worldly pursuits, farming and hunting, buying and selling, like other Karens. Last year these feelings were weak, but this year my heart rejoices in God; and I am exceedingly zealous to do the work of God. I see my sins, too, that they are very many, and it seems as if I had more fervency in prayer. Now my mind is established to do the work of God as long as I live; and I think that my zeal will never decrease. It seems to me that were people to kill me on account of my preaching the word of God, I could bear it; but I think again of Peter, how zealous he was for his Lord, but afterwards lost all his zeal; and then I feel afraid. It is impossible for me to know the future; and I feel anxious about myself, and pray fervently that God may establish my heart and make me zealous for him continually.

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### ASSAM.

#### JOURNAL OF MR. BARKER.

It will be recollected, that Mr. Barker removed to Sibsagor from Jaipur, in 1841. A few months were subsequently occupied in preparing his house, which stands on the Dikho river, and where he took up his residence in November. Most of the time since has been spent in the study of the language, instructing those in the scriptures who called at the zayat, and excursions to the neighboring villages; some of these in company with Mr. Brown. The following extracts relate principally to other excursions, or to incidents of which no notice has yet appeared in the Magazine.

\* His prayer is answered. He goes south as soon as the season will permit him to travel. Oct. 22.

#### Kalo-gaung—Shyans from Sadiya— Miris.

Jan. 10, 1842. Crossed the Dikho river, opposite my house, and passed the site of old Rangpúr. Here are two large temples, and a large two story brick building formerly used by the Assamese kings for the purpose of witnessing the sports of wild beasts. There are also the remains of an old palace and several other old buildings, which have stood many years; on which, the temples in particular, are emblems of Hindu idolatry carved out of stone in bas-relief, fresh and fair, and set in great profusion in the walls of the buildings. Among them are the unsightly forms of the nine incarnations, represented as performing the various feats for which they have been celebrated; also figures of elephants, horses, hogs, wild beasts, etc.

The tank at this place is about two miles in circumference. Passing a narrow belt of jungle and a rice field, I came to Kalo-gaung, on a small stream called the Namdang. There are two temples on a small tank at this place. Both tank and temples are a fac simile of those above named. Here read the scriptures to some of the people, and returned home in the evening.

11. Seated myself in the zayat, which is near the street, and gave away tracts and read the scriptures to those who called.

17. Leave with br. Brown to make a short journey to the country about Janji river and Jorhát. Reached Kalo-gaung, and stopped for the night at the house of a Hindu, who lived on the bank of the tank. We considered ourselves kindly entertained. The man gave us milk and plantains, and a place to sleep under his buffalo wheel. He also listened to what was said to him, but, unfortunately, appeared to be more anxious we should give him a good name to the magistrates, than to know the way of salvation as we taught it. There was a sick man at this house, whom he was trying to cure by incantation. He was reading the Hindu holy books, at the same time having a vessel of water by his side, which he kept in constant agitation, occasionally blowing upon it. We frequently see these people driving away diseases and evil spirits in similar and even more ridiculous ways.

20. As I could not proceed with br. Brown to Jorhát and return before the close of the week, as was intended, I parted with him at Dekhia-

khua, where we had put up for a night, and returned to my family by another route. This is the best season of the year for travelling; there being no rain or mud, as is the case in the warm season, which makes travelling then quite impossible.

Feb. 9. A man calls, and asks for a book which tells of Christ's sufferings. It is not usual to have such a request. The most of the people, alas! know little and care little about the Lord Jesus Christ.

23. Read the gospel of Matthew to some men from Kalo-gaung. One of the great men of the court came in today with his train, to quiz me concerning the object of my coming into the country. These proud people frequently tell us the Assamese will not receive our religion.

25. Went out into the highways and hedges, and had conversation with two groups of people; one of about twenty and the other of about thirty persons.

26. Went out again, and conversed at some length with some men from Sadiya, of Shyan origin. They paid good attention, and others listened with some interest; but the brahmins, whose hand is against every man who exposes their system of deception and lies, will rarely ever listen. And to take a book! it would defile them to touch it. The people are taught to believe that some evil will befall them if they take our books, and nothing but application to the brahmins and other religious guides, that an atonement may be made, can arrest the threatened calamity. None of the people appear to have any proper sense of sin, or its punishment, and speak of falling into hell with great indifference. Many of them seem to think that this is a hell in which they are now, and that there is such a thing as descending lower by demerit and rising higher by merit.

28. Went out again. Had greater interest than I ever had before, and a greater evidence of divine approbation, for which I would record my hearty thanks to the Giver of all good gifts. The increase and blessing are from the Lord.

March 12. Received letters from our dear friends in America. Our hearts are deeply affected on these occasions. We feel strengthened and encouraged, and led to say,

"Blest be the tie that binds  
Our hearts in Christian love."

May 10. A brahmin came to-day, and inquired as to the advantages to be derived from adopting our religion. Some of them we told him; particularly those future and enduring; but he appeared to be looking mainly to things seen and temporal. He was asked how he could leave his religion and customs, and embrace one so different from his as the Christian religion. He replied, with great readiness, As a man can throw away an old and ragged garment for a new and good one. He did not wish it to be known among his associates that he was so favorably inclined to the truth, and professed that what he had previously said to me in support of their system of astronomy and geography, was from his mouth and not from his heart. It was too evident, however, he did not feel sin to be "an evil and a bitter thing," for which, without repentance, he must taste of the death that never dies.

19 & 20. Some Miris came in and listened to the gospel. They gave better attention than Assamese usually do, and exhibited more interest and curiosity. These people are here to transact some business at the court, which has given them an opportunity of coming in often; they are becoming quite familiar. May they feel an interest that shall eventuate in their spiritual good. The Lord said, "Other sheep I have, which are not of this fold; them, also, I must bring, and they shall hear my voice."

21. Four men applied to be taught to read, provided they could be supported in the mean time. We have many applications of this kind, but our hands are tied. We have not the means for encouraging such applicants.

June 16. Received a box of clothing, and articles for the school, from our kind friends in Newport, R. I.

The weather for a short time past has been extremely dry and hot. Thermometer ranging from 90° to 100° within doors.

26. Lord's-day. For the first time since I have been in Assam, keep at home from illness. Have abundant cause of gratitude to my kind Heavenly Father.

In November Mr. Barker, at the close of the rainy season, having fitted up two log canoes, the largest more than thirty feet long, and drawing but six inches of water, proceeded down the Dikho to the Brahmaputra river, on a visit to the residence of the Auniati Go-

sain. the principal religious teacher or "spiritual lord" of that part of Assam. The priest lives on an island in the Brahmaputra, twenty-seven or twenty eight miles long, and, on an average, three or four wide. "The island has a delightful air, and would be one of the most pleasant and healthful situations in Assam, if it were not overflowed during the rains. These annual inundations, however, prevent the raising of rice, the principal support of the Assamese; and for this reason many of the people are leaving the place. The principal products are opium, mustard, from which they extract an oil, and a species of bean; which are exchanged for rice." Mr. Barker arrived at the island on the 18th.

*Gosain of Kommola-Beri — Auniata Gosain.*

Nov. 19. Arose early and saw the sun rise across the Brahmaputra, producing some faint resemblance to a morning at sea, where nothing but broad deep ocean meets the vision. Breakfast being over, I took some books and a guide, and commenced journeying to the east, going through the principal villages in that direction. I found more people than I had expected to find, and the most of them listened attentively to what I had to say, for which I felt thankful. Had tried to lift up my heart before going and while on the way, that my words might not fall to the ground; and I sincerely hope they have not. Found a few people in this day's tour, who were formerly Hindus, but had cast off their allegiance to the Hindu faith, had elected a head of their own, and were making or had made their own scriptures. They now eat what they choose. My guide said they did not marry, and were lawless. But it appeared their form of marriage differed from the Hindu as well as their faith; and I could not sympathize with the men at all. My teacher tells me there are about thirty houses near Jorhât, who are guilty of the same heresies. They may not be any more accessible to truth than their countrymen, but it is, nevertheless, an interesting circumstance, since it shows that Hinduism can be discarded. Some of the villages which I have seen to-day, were in pleasant groves, by which my path was shaded some part of the way; but in other parts it lay in the jungle, where was the path of the elephant, the tiger, and the rhinoceros.

20. Lord's-day. Visited four villages, three of which were the last year in one, but the river came in upon

them, and divided the village into three parts, and they remain as they located themselves; but they are intending to come together again. Have given away tracts to the few who could read, and have felt encouraged in my work; but they require the living teacher, and unless they can enjoy such instrumentality, and *much of it*, they will remain still longer in their chosen ways of sin. The people are extremely ignorant, and it is unreasonable to expect as much from them as from those who have had any correct knowledge of God, themselves, or the world. They almost universally acknowledge themselves to be in a wretched and sinful state, and with their mouth confess the truth of what they hear from us; but they know not the exceeding sinfulness of sin, nor the excellency and importance of the gospel.

21. Called on the Gosain at Kommola-Beri, and was told by some of his disciples he was in the garden. I asked if I could see him, and was answered that I could if I took off my shoes. It was announced that he was coming, so I was allowed to put on my shoes and converse with him, and afterwards to go into the compound and see his tank, trees, fruit, &c. On returning to the house, I gave away a number of scriptures and tracts. None were rejected but the True Refuge, which directly aims at the overthrow of their religion. The Gosain manifested the most interest in the new school book. None of the books were received from my hand by him; for, in such cases, a priest would be polluted. If I threw them on the ground, he could take them, or if they passed through the hands of one of his disciples. My guide told me he eats but once a day,—that food he cooks himself. He is not allowed to enter into the marriage state, nor can any of his disciples who reside with him. Of these there are two or three hundred. Not a female is allowed to come near the sacred spot.

The *hattra* was formed by a range of continuous houses on three sides of a square, the principal buildings occupying the centre. Tall Tamul trees, thickly set, were in the rear of their houses, covered with what is quite indispensable to almost every Assamese, the pan leaf. The appearance of the place is good, compared with the country around. All the disciples were anxious to obtain books, which I was happy to see. Their eyes are not so

blind that they cannot be opened; and if they read the books, they will know at least that their little sphere is not all the world. Before sundown came into the vicinity of Auniata Gosain's place. Immediately left my boat and went to one of the inferior *hattra*, and commenced reading and talking to the first man I saw. Directly seventy-five or a hundred men, women, and children, came round, and I felt thankful for the honor of the visit and conversation.

22. Went to meet the people, but had but few to hear me. The enemy had evidently been there and sown tares. They had, doubtless, been warned not to listen to what I had to say. We should have more hearers, and more interesting ones, if they were left to themselves. Among the Dóms, however, I had a hearing, and then went to the principal *hattra*, where I saw a number of disciples of the great Gosain; I tried to get admitted to their idols, but did not succeed. Could I have seen them, I should have seen the most celebrated of the senseless tribe. Saw the place where they were enshrined; and one of the disciples, more benevolently inclined than the rest, wished the drapery of one to be removed that I might see him, but his counsel was not followed. Took occasion to introduce the subject of my errand, and made known to them the way to be saved by Christ. They listened to what I had to say,—some smiling, some with an air of curiosity, and others with apparent concern; but they declined taking any books, affirming it would be sin to touch or read them. One of them, alluding to what had been said of going where Christ, and God, and saints are, remarked, "This is God's place, where we are." I answered by saying, God is in all places, beholding the evil and the good; but heaven is the place of his throne. I might and should have said, (had I spoken what was in my heart,) that their place, instead of being that of God, was satan's seat.

Some oranges, sugar canes, plantains and flowers, were sent me from the principal in attendance; the Auniata being absent.

The Gosain, whom I visited the preceding day, sent a more liberal present of cocoa-nuts, rice, oil, pan leaf, etc., which pleased the boatmen very much; for they had been complaining bitterly of the barrenness of the country where we had been. Had a good opportunity of conversing with some potters of the

kolitâ caste. Where the people are unprejudiced, the interviews, I trust, were not altogether in vain; if their countenances were a correct index of their feelings.

Left this afternoon and crossed the Brahmaputra to visit Goru-mora-sapori, a place where many cows had been swept away by the rise of the Brahmaputra, whence the place takes its name.

23. Reached the village near mid-day. Found it inland, pleasantly situated on a small lake abounding in fish. The people told me that no sahib had been there. The good news of the gospel had, probably, never reached that spot by any human voice or Christian hand. The women being instructed by their husbands that the sahib had come to carry them off, ran and hid themselves; but they did not long remain concealed, after learning the object of my errand. Addressed the people in three different parts of the town, and had better attention than I had ever had on any previous occasion. I cannot but feel deeply for the condition of this people. How easily would their refuges of lies be swept away, would their priests let them alone. One man present to-day, in the employment of the great high priest, said, "Auniata Gosain's sins are equal to those of any other man."

Was asked to-day, it being the third time during this short tour, what would be after one had suffered for his punishment in hell. I shall not soon forget this little village. The Lord bless what they so readily confess to be the truth.

Returned to my boat, and proceeded a short distance on my way towards home. Put up for the night by a sand bank, where a company of Dóms are located, roasting fish for their supper on sticks; one end of which is in the sand and the other hangs over the fire; each stick being strung full of small fish. Seeing them seated around a good fire, I could not excuse myself from going and conversing with them. They had not partaken of their meal, but said they would come and hear me as soon as they had eaten. When they had seated themselves to eat, they all united *in asking a blessing*,—the first I ever heard from a heathen.

After they had eaten, they fulfilled their promise, and paid good attention to what was said to them, and requested books.

## Miscellany.

## SHORT SERMON.—NO. V.

*Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.—Judges v. 23.*

This is a remarkable passage. It is an imprecation. A people are cursed, cursed bitterly. The anger of God against them is thus intended to be expressed in the most signal manner. I do not remember another case in the sacred scriptures, in which the divine indignation is so pointedly signified. Meroz must have grieved the Lord in no ordinary measure.

But what was the sin of which they were guilty? Were they idolaters? No. Were they slaves to any sensual lust? No. Did they neglect the worship of Jehovah? No. Did they unite with the hosts of Sisera against the children of Israel? No. The people of Meroz are accused of no such enormities. They were, so far as these transgressions are concerned, blameless. Why, then, were they so grievously rebuked by the Spirit of God?

I answer, their sin consisted *in doing nothing*. This was its beginning and ending. It might, possibly, however, have been forgiven had there existed no call for exertion. The other cities of Israel were reclining in slavish ease until the trumpet of Deborah summoned them to battle. When, however, the moment of action arrived, all but Meroz aroused themselves to exertion. The neighboring tribes of "Zebulon and Naphthali jeopardized their lives to the death in the high places of the field." Meroz heard the war blast of the trumpet, she saw all around her the thousands of Israel going forth to peril their lives in the cause of God, she knew the oppressions under which the people of Israel were groaning, but she remained unmoved, sunk deep in spiritual sloth. She remained at ease and came not to the help of the Lord,

and she stands recorded on the page of everlasting truth as bitterly accursed.

It is very clear that the lesson taught here, is of universal application. It is this,—that indifference in the cause of God is a grievous sin, and brings with it a bitter, retributive curse. Our Lord when on earth cursed (no doubt as a warning to us,) the barren fig-tree. In a parable in another case, he represents himself as saying of such an one, Cut it down, why cumbereth it the ground. To the church at Laodicea he says, Because thou art lukewarm, and art neither cold nor hot, I will spue thee out of my mouth. He that is not with me is against me, and he that gathereth not with me, scattereth abroad. Such, my Christian brethren, are the terms of discipleship which Christ himself hath established. They are the only terms which he will recognize at the day of judgment.

And it is reasonable that Christ should thus decide. He considers the salvation of souls, the reclaiming of our race to obedience to his Father, the honor of the character of God, as matters of consequence. When satan had entered our world and had tainted our whole race with the poison of moral death, the Son of God came to put away the works of the devil. From the moment that he undertook this work, this world became the seat of an exterminating moral warfare. Jesus Christ came on earth, suffered, died, rose again, ascended, and is now interceding for us, that he may subdue the world to obedience to his Father and redeem from the bondage of sin, those whom he is not ashamed to call his brethren. On the other hand, satan is laboring with incessant zeal to expel holiness from the earth, and to lead our whole race, blindfolded by passion and sensuality, to everlasting death. These are the powers that are contending for the dominion over this world.

Now a Christian is a man who has left the army of satan and enlisted under the

banner of Christ. He relies for pardon and salvation wholly on the blood of Christ; hence he owes all to Christ as a debt of gratitude. He obeys before all things the commandments of Christ as his lawgiver. He takes Christ as his universal example, and desires that the same spirit which dwelt in Christ may dwell in him. Christ's whole life on earth was spent in laboring and suffering to save souls, to destroy the kingdom of sin; and he has said to his disciples, as my Father has sent me, so send I you.

You see, then, brethren, that the blessed Savior is in earnest on this subject, or he would never have left heaven for earth to accomplish it. He declares, if any man have not the spirit of Christ he is none of his. What, then, shall we say to those who have professed all this, and yet when he calls them to put their professions into practice, they utterly refuse. They see the danger of souls, they believe in eternal rewards and punishments, and abhor him who doubts the truth; they believe that there is salvation only in Christ, and that without a knowledge of him the world will perish in sin; and yet, believing all this, they will not make a single sacrifice for the salvation of souls or the honor of God. So long as the service of Christ requires no sacrifices, they will obey him. They will attend church, sit down at the communion table, call themselves by the name of Christ; but if a sacrifice is to be made for God, they have no heart for it, and, for all them, the world may perish in its iniquities. If they can enjoy earth and get to heaven themselves, they care not whether another soul gets there besides them.

Now I ask any reasonable man to tell me what must be the doom of such a man. He is fully acquainted with his duty, and the reasons for it and the motives to it, and yet he will not do it. He has not the spirit of Christ, and is none of his. Except a man deny himself and take up his cross and follow me, (my example,) he cannot be my disciple. His sentence is already written, "I know you not."

"Inasmuch as ye have not done it to the least of these my brethren, ye have not done it unto me." "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Such is the doom of the man, who, in words, acknowledges Christ, but in act denies him.

Hearer, I beg you to look at this subject thoughtfully. If this be so, must not a large number of the professors in every church be fatally deceived? The number of those who are making sacrifices of time, or labor, or money, or the good opinion of worldly men, for the sake of Christ, is fearfully small. What, then, is to come of the rest?

The cause of Christ is assailed on every side. The incessant agitations of politics are turning the minds of men away from every thing holy. The fluctuations of business, instead of breaking their hold on the world, seem to rivet them more closely to their possessions. The love of sensual ease is spreading like a blight over the church. The fear of popular clamor is leading men to surrender every principle in things social or religious, if a political or religious demagogue command it. Infidelity circulates its poison in every form. Appeals to the baser passions lurk in the pages of almost every popular novel. The church of Rome is preparing for another grand attempt to subdue the world. The cause of Christ on earth surely requires that every one who loves it should labor with his whole soul, and should seek first the kingdom of God and his righteousness.

And, now, if at such a crisis a man be willing to remain neutral, to look on as a spectator, while every power of earth and hell is moving onward to exterminate, if possible, the church, what shall we say to such an one? What will Christ say to him? "He that denieth me before men, him will I deny before the angels of heaven."

But you will say, we wish well to this cause. We love the cause of Christ. How, my brother, do you show your love? You talk about it in conference meeting; you shed tears, perhaps, over the story of



the cross, and your brethren believe you to be a very warm-hearted Christian. Perhaps this is the very thing that makes you weep. But here it begins and ends. You do nothing but talk and weep. Ah! had Christ acted thus when the case of a perishing world was presented to his compassion, where had you and I been to-day? Had Paul, and Peter, and Silas, and Timotheus, satisfied themselves with talking about souls, instead of suffering for them, what had been our condition at the present moment?

But you say you *do* as well as *talk*. I rejoice to hear it. That is exactly what Christ requires us to do. But let me ask, still further, are you doing *according* to your talk? You say you love the souls of men, that you know they must be lost without the gospel, that you have given up all for Christ and are living for heaven. This is good, nothing can be better. But how do you *act*? What portion of your property do you consecrate to Christ? You say the calls are very frequent. True, but do you not excuse yourself from almost all of them? Ask yourself, how much do you give in a year? Do not evade the question. Come to it manfully. Put it down in dollars and cents. Compare it with your other expenses, and you will go to God on your knees and confess your sin and covetousness. We are all greatly mistaken in this respect. We give a quarter of a dollar grudgingly and painfully to-day; and for the reason that it was done painfully, we remember it for a month. We give another on some other occasion in the same manner, and because it has cost us an effort, we think that we have done much, while our giving has been contemptible. But is this acting *according* to our talk? Is this being in earnest for the cause of Christ? Is not this refusing, in fact, to come up to the help of the Lord against the mighty? The curse of Meroz will be uttered against us unless we repent. I have much more to say on this subject, but my limits are exhausted.

HISTORY OF THE HAWAIIAN, OR SANDWICH ISLANDS.

By James J. Jarves.

This is a valuable book, of about 400 pages, written by an English gentleman who visited the islands in 1837 in pursuit of health. Mr. Jarves, though not a communicant of any church, is an Episcopalian by education, and cannot, therefore, be suspected of expressing views partial to the American missionaries of those islands, who are Congregationalists. He seems to have gone to the islands prejudiced against the missionaries, but during a residence of nearly four years, he became satisfied of their worth, as Christian men, and of the vast importance of their labors as missionaries. While the volume before us is designed to be a history of the islands, so far as their history can be traced, yet, through the whole, there is a setting forth of missionary results, which makes the work exceedingly valuable to the cause of missions.

*Description of the islands.*

The importance of these islands does not depend on their extent of territory, or on the number of their population. Hawaii, the largest of the group, is only about seventy-five miles in diameter; and the sum of the square miles contained in the six largest, is only a fraction more than 6000. The whole population does not exceed 150,000. Their importance to the civilized world is their position, situated, as they are, in the North Pacific, "central to both the neighboring continents; being nearly equi-distant from Central America, Mexico, California and the North-West Coast, on the one side; and the Russian dominions, Japan, China and the Philippian Islands, on the other."

Their surface is greatly diversified. Near the coasts it is generally but little above the sea; but in the interior, there are mountains "of great extent and grandeur," the highest of which "attain an elevation of 14,000 feet." "The formation of the whole group is volcanic. On Hawaii exists the largest known volcano, in an active state, in the world."

The soil "being composed of decomposed volcanic rocks, sand, mud and ashes," is not naturally productive, but with skill in cultivating, especially in irrigating, labor is amply repaid. Almost every kind of tropical fruit and esculent is raised on the islands, besides some of the most valuable grains. The Irish potato and a wild wheat of good quality are produced in great abundance—of the latter, two crops in a year.

"The climate is salubrious, and possesses a remarkable evenness of temperature; so much so, that the language has no word to express the general idea of weather. Remarkable changes, such as severe storms or long periods of rain, which on the most populous portions are of rare occurrence, only attract notice. Situated in the midst of the Pacific, the heat produced by a tropical sun is mitigated by the breezes which blow over the wide expanse of the ocean, and the shores, on either side, show but little difference in the results of the thermometer. Physiologists give a certain point of temperature as most conducive to health and longevity. The mean heat of these islands approaches near to it, and is highly favorable to the full development and perfection of animal economy." (p. 13.) Although there is a great difference between the plains and the mountains, on the summits of which there is almost perpetual snow, yet there is a regularity in the seasons rarely found elsewhere. On one of the islands, meteorological observations during ten years exhibit the extreme difference to be only 32° of Far. thermometer, and only 19° during any one day. It is believed to be often from 50° to 60° in New England in a day. In the year 1837, at Honolulu, Hawaii, there were 285 fair days, 37 rainy, and 43 variable. It should be stated, however, that in some parts of the islands the weather is more variable, and less salubrious.

#### *Early character of the inhabitants.*

Captain Cook has the honor of having discovered the islands in 1778; though there is indubitable evidence that they had been visited two centuries earlier by the Spaniards.

Their origin, together with the time and method of taking possession of the islands, is wrapt in mystery. Mr. Jarves's remarks on these points are interesting, and, we presume, judicious, though he settles nothing. The people are related to those of New Zealand rather than to the Tahitians. They are generally darker and more robust,—have full but not flat noses, high cheek bones, and not unfrequently crispy hair.

There is a remarkable distinction between the families of the chiefs or the aristocracy, and of the common people. The former are large, even approaching to giants; the latter small, sinewy and active. The chiefs have great strength,—the common people great power of endurance. Circumstances, especially their diet and freedom from fatigue, have, during many generations, given existence to a distinct class, physically as well as politically.

"It is said of some, that by taking a man by the head and legs, they could break his back across their knees"—"from three to four hundred pounds being not an uncommon gravity." The female chiefs differed little from the males. "Their flesh hung in deep folds about them; their walk a majestic stagger; their carriage lofty and betokening an innate pride of birth and rank." On the other hand, the condition of the common people "as hewers of wood and drawers of water," was visible in their appearance; though capable of endurance, yet they bore the marks of physical inferiority.

The social and moral condition of the inhabitants when first visited by Europeans, was as degraded and as miserable as human nature can endure and still exist. They had no written language—the marriage relation was unknown, other than passion dictated, which rendered it temporary, and perpetually violated. There is satisfactory evidence that in earlier times they were cannibals—"roasting their slain enemies and devouring their flesh like ravenous wild dogs." Infanticide was common. The poor rarely spared more than two or three of a numerous progeny, sometimes but one.

Nor was the practice confined to the poor. Among other motives, anger was often vented in the destruction of children. A father and mother having a quarrel, in his rage “the father seized the child by the wrists with one hand, and the legs in the other, and with one stroke broke his back across his knee and threw the mangled corpse at the feet of his wife.” “Children could seldom determine their real parents. Dogs and swine were quite as frequently objects of fondness and allowed more indulgences and better food, than fall to the lot of their biped companions; their mothers’ breasts giving suck to the brute, in preference to the immortal being.” What must be the character of the generation nurtured by such parents! “No mother’s hand soothed the pains of youth, or father’s guided in the pursuit of manhood. No social circle warmed his heart by its kindly affections.”

Of course where there was so little natural affection for offspring, there could be but little respect or tenderness towards old age. Under such a domestic system, what else could be expected than was actually realized, universal drunkenness and riots, theft, lying, treachery and revenge; lewdness, incest, infanticide and murder. In order to make the wretchedness of this people complete, we have only to add to their social depravity the uncompromising despotism of the government. The common people were little else than the slaves of the chiefs, unrestrained either by conscience or law. Take the following instance as a painful illustration. “In a spear exercise between a common man and the son of a chief, the former had the misfortune to mortally wound the young noble; for which he was seized, *his eyes scooped out*, and at the expiration of two days, put to death.” Such were the condition and character of the inhabitants while in their native state.

We should be pleased, would our limits allow, to follow the author through his deeply interesting history of incidents and changes from the arrival of Cook till the present time, his suffering himself to be

worshipped, and his needless death; the character of Kamehameha, the “Napoleon of the Pacific;” the arrival of the missionaries,—their trials and fidelity; their opposition and triumph; the struggle between paganism and christianity; the interference of foreign nations; the gracious interpositions of Divine Providence; the visit of the king and queen to England, and their death; the dawning light and the receding darkness; the efforts of papists, and the comparison between the intrigues of the Jesuits and the openness and godly simplicity of the Protestant missionaries,—all of which are like a drama, full of thrilling interest. We must, however, refer our readers to the book itself, and close by quoting a passage or two in which the author describes the results of the labors of the missionaries. The mission was commenced in 1820. Twenty-one years after, the author says,

There were sixteen thousand eight hundred and ninety-three members of Protestant churches, and this number was increasing.\* Upwards of eighteen thousand children are receiving instruction in schools, most of which embraces simply the elementary branches; these are so generally diffused that it is uncommon to find a native who cannot read or write, and who does not possess some knowledge of arithmetic and geography. In the high school and in some of the boarding schools, a much more extended education prevails; sufficient to qualify the pupils for becoming teachers, or eventually filling more responsible professions. If a belief that the bible contains the recorded will of God, the sacred observance of the Sabbath, the erection of churches, the diffusion of education, gratuitous contributions of money for charitable purposes to a large amount annually, a general attendance on divine worship, and interest in religious instruction and a standard morality rapidly improving, constitute a Christian nation, the Hawaiians of 1842 may safely claim this distinction. When compared with their condition at the abolition of idolatry, it is a matter of surprise and gratitude that so much has been accomplished.

Neither have the mechanical arts been neglected by their instructors. Under their tuition the labors of the needle have been

\* There are now not far from 25,000 members.—Ed.

universal. Weaving, spinning and knitting have been introduced.

Several of the white mechanics associated themselves to prevent any of their trade giving instruction to the natives, lest they should "know too much." "But their mechanical skill was not thus to be repressed. With the assistance of the missionaries, numbers became creditable workmen. Among them are to be found good masons, carpenters, printers, book-binders, tailors, blacksmiths, shoemakers, painters, and other artisans. It is no injustice to the foreign traders to attribute this general prosperity mainly to missionary efforts."

It is devoutly to be hoped that the recent cloud which is overshadowing the fair prospects of those islands, is not surcharged with serious evil. We cannot believe that the government of England will sanction an act of such flagrant injustice as appears to have been committed by Lord Paulet and his associates, in seizing upon the government of the islands. English Christians will repudiate the deed, with righteous indignation. They cannot do otherwise. Christians, however, can do but little more than pray. Nor can they ever do better. Here is their power. When Peter was in prison, prayer was made without ceasing of the church unto God for him. If the church will pray, no harm will befall that young and promising nation of Christians. *England may be unjust*, but the burning bush shall not be consumed.

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ORIGIN AND FIELD OF LABOR OF THE  
SOCIÉTÉ DES MISSIONS ÉVANGÉLIQUES,  
OF PARIS.

The "Société des Missions Evangeliques," founded in 1822, has for its only object to propagate the gospel among pagan and other nations, not Christian. For this purpose it has opened, at Paris, a Mission House, designed to prepare for the ministry of the gospel young Christians whom a call urges to bear the word of salvation to such as are deprived of it. At this house there are annually six or eight students placed under the care of a director, aided in his du-

ties by an assistant secretary, who is a professor in the establishment. The students are educated with special reference to a missionary life, and after a public examination, are set apart to the work of missions among the heathen.

The first missionaries educated in this institution went to South Africa in 1823. Since then the society has successively sent out other messengers of the New Testament from the same school, till they have now in South Africa 16, all but three of whom are married.

Their attention has been chiefly directed to the Bechuanas, a tribe inhabiting a district north-east of the Cape of Good Hope, between the Caffres and Hottentots. Amid this people, of about 25,000 in number, living a nomadic life, poor, and like the other African tribes, always in arms against their neighbors, the French Missionaries have established eight stations. At each of these stations is a native church and schools for both sexes and all ages. There are several hundred hopeful converts; several have died in the faith. A rapid change is also going on in the customs of the people, both social and civil. "The natives who have embraced the gospel have commenced building comfortable houses, instead of their smoky and unhealthy huts. The men, instead of covering their greasy bodies with the filthy and disgusting skins of beasts, wear vests and pantaloons. The women, who have learned in the schools to sew, make gowns for themselves and daughters."

The receipts for the last year were about \$16,000.

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MISSIONARY MEETING AT HAMILTON, N. Y.

At a recent meeting of ministers and other gentlemen friendly to missions, at Hamilton, N. Y., it was resolved, agreeably to a suggestion of the Acting Board of Foreign Missions, to hold a Missionary Meeting for consultation and prayer. The object of the meeting is to endeavor to excite a deeper and more general missionary spirit in the churches; and to consult upon the

best methods of collecting funds. A committee was appointed to carry this resolution into effect, who have given notice that the meeting will be at Hamilton; to commence August 12, at 10 o'clock, A. M., which is the Saturday preceding the anniversary services of the Theological Seminary. The meeting is expected to continue three days. We expect important results from this meeting. We intreat our brethren everywhere to offer up prayers to God for his blessing upon the services of the occasion.

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MISSIONARIES SENT OUT DURING  
THE PAST YEAR.

*To the Cherokee Mission.*—Thomas Frye, Willard P. Upham and wife, Miss Elizabeth S. Morse, Miss Sarah Hale Hibbard, school-teachers; Hervey Upham, printer, and wife.

*To the Shawanoë Mission.*—Miss Jane Kelly, school-teacher.

*Ojibwas.*—Miss Harriet H. Morse, school-teacher.

*China.*—Dr. Daniel J. Macgowan.

The Board have also appointed—to sail the coming autumn—

*To the Karens.*—Rev. J. G. Binney and wife, and Rev. Edwin B. Bullard and wife.

*To an Eastern Mission.*—Thomas S. Ranney, printer, and wife.

*Greece.*—Rev. Albert N. Arnold and wife, Rev. Edmund B. Cross, and Miss S. Emily Waldo, school-teacher.

There are several other points which the Board feel compelled to reinforce without delay. Shall it be done? we ask the churches. Christian brethren, the expenses of the last year exceeded our means by several thousand dollars—can we rely upon your zeal and liberality? There is a movement among the churches which inspires us with hope. The contributions of April and May for this year, exceeded those of last year by something like \$3000. We receive this as a pledge of the future action of the churches.

REV. MESSRS. KINCAID AND LOVE.

Our brethren, Rev. Eugenio Kincaid and Horace T. Love, who are now on a visit to this country for the restoration of health, will be frequently called upon to preach or make addresses on the subject of missions. It is hoped that in every instance a contribution for missions will be taken. These brethren are, while in this country, the special agents of the Board for the collection of funds. It is hoped that special collections will be taken, not to be considered as a substitute for the annual collection of the churches. We mention this subject in this public manner for two reasons; one, that the brethren may be relieved from the embarrassment of asking for a contribution; the other, because there prevails often the mistaken idea that a better impression is made in behalf of missions, if little or nothing is said about money. Nothing can be more erroneous. Doubtless, some would like it better. It is, however, like a preacher neglecting to enforce a holy life in connection with the love of Christ, lest it should destroy the interest of men in the Savior. One of the chief reasons why so little is contributed by the Baptist churches in this country, is that we omit to gather up the numerous little contributions which special occasions might furnish.

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☞ We would direct the attention of our readers to the series of short sermons which have, for several numbers, appeared in the Magazine. If any have failed to give them an attentive and prayerful reading, we assure them they will find them worthy of it. Their tendency is to excite a deep conviction of the solemn obligations of the gospel.

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☞ The present number of the Magazine has been delayed in consequence of the delay of the June number, which contains the Annual Report. Hereafter the Magazine will be issued at the regular time.

Just as our pages are filled and ready for the press, interesting intelligence was received from most of our Asiatic Missions, but which must be delayed till the next number.

### Letters from Missionaries.

ARRACAN.—*E. L. Abbott*, Dec. 10, 14, 1842.  
 —*G. S. Comstock*, Oct. 8, March 6, 1843.—*L. Stilson*, Oct. 14, Nov. 8, Dec. 30.  
 ASSAM.—*C. Barker*, j. Jan. 10—July 25, Sept.—Dec. 12, Jan. 27, 1843.—*M. Bronson*, Aug. 17, Dec. 30, Jan. 30, 1843, Feb. 1.—*N. Brown*, Oct. 10, Nov. 3, Dec. 27, 31, j. May 1—Oct. 24, Jan. 6, 1843.—*O. T. Cutter*, Sept. 22, Oct. 24 (2), Nov. 25, 28, Dec. 24, Jan. 27, 1843, Feb. 24, 25.  
 BURMAH, &c.—*C. Bennett*, Jan. 1, 1843, with j.—*J. H. Chandler*, Oct. 17, Jan. 3, 23, 30, 1843, Feb. 23.—*J. M. Haswell*, Jan. 9.—*H. Howard*, Oct. 21, Nov. 22. *Mrs. Howard*, March 1, 1843, April 1.—*L. Ingalls*, Sept. 9.—*A. Judson*, Jan. 23, 1843.—*Maulmain Mission*, July 1, Feb. 25, 1843.—*F. Mason*, Aug. 16, 25, Oct. 19, 22, 28.—*S. M. Osgood*, Oct. 14, 18, Dec. 7, Jan. 23, 1843.—*T. Simons*, Oct. 22.—*E. A. Stevens*, Aug. 2, Oct. 17, 18, Jan. 17, 1843.—*J. Wade*, (Mrs.) Oct. 14, Nov. 8.  
 CHINA.—*W. Dean*, July 26, j. Sept. 18—Oct. 10, Nov. 28, Dec. 4, 23, Jan. 7, 1843, Feb. 15, 20—25.—*China Mission*, Jan. 1, 1843.—*I. J. Roberts*, June 21, Dec. 20—27, Jan. 15, 1843, Feb. 17, j. Jan.—*J. L. Shuck*, Jan. 1, 1843, Feb. 16.  
 SIAM.—*R. D. Davenport*, June 17, (Mrs. D.) Sept. 8.—*J. Goddard*, June 14, July 14, j. July 3—Aug. 7.—*J. T. Jones*, June 15.  
 TELOOGOO.—*S. S. Day*, Oct. 21 (2), Dec. 20 (2).—*S. Van Husen*, Dec. 15.  
 AFRICA.—*J. Day*, *I. Clarke*, Feb. 19, (2), 20, 1843.  
 FRANCE.—*E. Willard*, Dec. 24, Jan. 7, 1843, March 6, April 3, 21, May 6.  
 GREECE.—*R. F. Buel*, Nov. 27, Dec. 30, Jan. 28, 1843, March 31.—*H. E. Dickson*, Dec. 22.  
 GERMANY.—*J. G. Oncken*, Jan. 26, 1843, May 13 (2).  
 CHEROKEES.—*E. Jones*, Jan. 4, 1843, 25, Feb. 1, March 16, May 3, 4, 18.—*S. H. Hibbard*, May 5.—*Thomas Frye*, Jan. 23.  
 SHAWANOES.—*J. Meeker*, Feb. 15.—*J. G. Pratt*, Feb. 11, 25, May 20.—*F. Barker*, March 11, May 6.—*Shawano Mission*, Jan. 14, May 5.—*R. Simerwell*, May 27.  
 OJIBWAS.—*A. Bingham*, Dec. 29, 1842, j. Sept. 2—Jan. 29, 31, 1843—Feb. 6, 28, June 8.—*H. H. Morse*, March 1.

Leeds, female miss. box,  
 for support of a Karen  
 preacher, .80  
 do., male miss. box, for do., 3,52  
 per Rev. S. S. Leighton, — 4,32  
 Waterville, Bap. ch., per Presi-  
 dent Fay, 10,15  
 Camden, 2d Bap. ch., mon. con.,  
 per Hiram Bass, 12,60  
 Bluehill, 1st Bap. ch., per Rev.  
 James Gillpatrick, 19,71  
 Topsham, Bap. ch., per Rev.  
 George Knox, 28,00  
 Munson, Bap. ch., per Rev. Jer-  
 emiah Chaplin, 2,15  
 Foxcroft, N. Hopkins, per Hen-  
 ry R. Glover, 5,00  
 Bowdoinham For. Miss. Soc.,  
 W. R. Prescott tr.,  
 Chesterfield .50  
 Fayette Bap. Fem. For.  
 Miss. Soc. 11,00  
 do., Bap. ch. 7,66  
 Readfield, do. do. 1,76  
 Wayne, do. do. 10,06  
 Also two gold rings. — 30,98  
 — 452,36

### New Hampshire.

Milford Baptist Association, W.  
 Wallace tr., 97,34  
 Southampton, Bap. ch., mon.  
 con., per C. H. Nichols, 8,00  
 Manchester, do. do., per Rev.  
 James Upham, 15,00  
 Nashua, do. do., per Rev. D. D.  
 Pratt, 50,00  
 Brentwood, do. do., per Rev.  
 Abel Philbrook, 6,10  
 — 176,44

### Vermont.

Mansfield and Plainfield Fem.  
 For. Miss. Soc., Patty Eng-  
 lish sec.,  
 Lucy Perkins 1,50  
 Anna Dodge 1,00  
 Patty Bliss .25  
 Patty English 1,00  
 Martha Wheeler .25  
 per Samuel Ainsworth, — 4,00  
 Putney, John Smith, per Geo. B.  
 Peck, 1,00  
 — 5,00

### Massachusetts.

A friend to missions 50,00  
 Some readers of the Macedonian,  
 who wish to add their "I will,"  
 to that of the editor, 13,00  
 Rowley, Bap. ch., mon. con., per  
 Rev. Cephas Pasco, 3,00  
 Cambridge, a friend to missions 65,00  
 West Cambridge, Bap. ch., as  
 follows:  
 Collection 6,05  
 Mon. con. 12,41  
 per Rev. T. C. Tingley, — 18,46  
 Haverhill, 1st Bap. ch., per Rev.  
 A. S. Train, 186,25  
 Brookline, Bap. ch. and soc., per  
 Rev. W. H. Shailer, 254,00  
 Lynn, Mrs. Mary Bacheller, for  
 support of a Karen native  
 preacher, 100,00  
 Lowell, 1st Bap. ch., per Stephen  
 Mansur, 50,00  
 Neponset, Ladies' For. Miss.

### Donations,

FROM APRIL 1 TO JUNE 1, 1843.

#### Maine.

Lincoln Bap. Miss. Soc., Stephen  
 C. Burgess tr., 260,63  
 Bangor, Bap. Sab. school, M.  
 Gidding sec., 21,00  
 Glenburn, Bap. ch., per  
 Rev. D. Steward, 3,25  
 Newport and Stetson, Bap.  
 ch., per do. do. do., 2,00  
 per S. Thaxter, — 26,25  
 Nobleboro', Rev. Enos Trask,  
 per Rev. H. Seaver, 1,25  
 Trenton, Bap. ch., per J. Smith, 2,82  
 Eastport, Washington St. Bap.  
 ch., per J. P. Wheeler, 33,50  
 Livermore, Peletiah Gibbs 5,00  
 do., a friend to missions 10,00  
 per Rev. Charles Miller, — 15,00

Soc., Miss Clementine B. Minot tr., per Rev. Mr. Miner,	37,37	Newburyport, 1st Bap. Fem. For. Miss. Soc.	25,00
do., Bap. ch., per Rev. Mr. Miner,	67,06	do., widow's mite	,25
do., Rev. Horace Seaver	5,00	per Rev. A. N. Arnold,	25,25
do., Mrs. Louisa L. Seaver	5,00	Southbridge, Central Bap. ch., mon. con., per Rev. S. S. Cutting,	26,00
Sturbridge, Bap. ch. and soc., per Rev. Joel Kenney,	22,00	Roxbury, 1st Bap. ch., Kendall Brooks tr., per Rev. Mr. Caldicott,	700,00
West Boylston, do. do., annual collection, (in part,)	53,00	Canton, Bap. ch.	8,00
do., do. do., mon. con., 15,00 per Rev. L. Tracy,	68,00	Dedham, Miss Eliza Jameson, for mission in Denmark,	10,00
Raynham, Bap. ch. and soc.	34,00	do., Miss Sarah Crosby, for do.,	3,00
Middleboro', Rev. Ebenezer Briggs	1,00	Chesterfield, Bap. ch., mon. con., per Rev. Ambrose Day,	7,00
do., 1st Bap. ch. and soc.	15,00	Westfield, Central Bap. ch., mon. con., per Rev. Alfred Colburn,	6,50
do., 3d do. do. do., (also gold rings from Mrs. Eliza Milne and Miss Maria Keith.)	32,61	do. Bap. Assoc., Solomon Root tr.,	2,00
Carver, 1st Bap. ch. and soc.	10,00	Granville, Jacob Root, per Rev. William Crowell,	2,00
Plymouth, 1st do. do. do.	17,15	New Bedford, Rev. Henry Jackson	200,00
Kingston, Bap. ch. and soc.	4,68	Medfield, Maria A. Bestor (a little girl), saved by retrenchment,	,50
N. Marshfield, do. do. do.	4,50	Weston, Bap. ch., per Isaac Jones	37,00
Scituate, do. do. do., (also a breast-pin from Mrs. Rachel White, and a gold necklace from Miss Betsey Otis.)	13,09	Middlefield, Dea. Newton, per Solomon Root,	10,00
Hanover, Bap. ch. and soc.	8,00	Malden, Mr. and Mrs. N. W. Williams, a jubilee offering,	5,00
Abington, do. do. do.	21,75	do., Mrs. E. Pindar	,50
East Stoughton, do. do. do.	14,05	do., Bap. ch. and soc.	32,92
Sharon, do. do. do.	10,50	do., Fem. Bur. Bible Soc., for translating and printing the bible in Burmah,	13,25
Foxboro', do. do. do.	24,10	per Rev. N. W. Williams,	51,67
A friend to missions	5,00	Woburn, Bap. Fem. Miss. Soc., Mrs. Mary A. Millet tr., per Benjamin Millet,	17,00
Dorchester, Mrs. Louisa L. Seaver, of 1st ch.,	2,00	Worcester, 1st Bap. ch. and soc., per S. C. Weston,	23,00
do., two other members of 1st ch.	4,00	do., do. do. do., annual sub. (in part),	30,00
per Rev. J. B. Brown, Agent of the Board,	221,43	do., a parishioner	5,00
Boston, Harvard St. Bap. ch., mon. concert for April and May,	72,97	per Rev. S. B. Swaim,	58,00
do., do. do. do., a colored sister	,55	North Attleboro', Bap. ch. and soc., per Rev. Reuben Morey,	58,00
per Perez Gill,	73,52	Fall River, Meh Shway-ee Soc., Miss Laura H. Lovell tr., for Karen schools under the care of D. L. Brayton,	7,07
do., Harvard St. Young Ladies' For. Miss. Soc., Miss Adelaide Smith tr., per Miss Mary Peabody, for education of a Karen child,	6,00	do., Misses E. and H. Davol	1,00
do., Baldwin Place Bap. ch., mon. con. for April, per Thos. Shaw,	24,66	do., Miss Laura H. Lovell,	16,00
do., 1st Bap. ch., a lady, for Indian Missions,	5,00		24,07
do., 1st Bap. Miss. Soc. of Sab. Sch., per Edmund J. Jones,	11,21	Randolph, North Bap. ch. and soc., mon. con., per Rev. Henry Clark,	21,00
do., Charles St. ch., a female member, per Rev. Dr. Sharp,	5,00	Concord, Paul Dudley, per Rev. John Parkhurst,	5,00
do., do. do. do., ladies, for support of an African child named Rispah Warren Crocker, per Mrs. Rice,	20,00	West Springfield, Bap. ch. (Ireland parish)	42,00
do., Bowdoin Square Infant Sab. Sch., per Miss Margaret C. Smith,	1,50	do., E. M. Brown	3,00
do., do. do. ch., per William Blake,	35,00	per Rev. Wm. L. Brown,	45,00
do., united mon. con. of Charles St., Federal St., and Bowdoin Square chhs. for April and May, per Benjamin Smith,	71,13		—2760,89
do., united mon. con. of Union St. and Baldwin Place chhs. for May,	25,31		

#### Rhode Island.

Rhode Island Baptist State Convention, V. J. Bates tr., Providence, Rev. Allen Brown, for support of a Karen assistant,

25,00

do., 1st Bap. ch. and soc., mon. con. for April,	93,84
do., do. do. do., mon. con. for May,	96,05
do., do. do. do., a child's offering,	3
do., do. do. do., an- nual sub., in part, for 1842, per John Wilder,	20,00
do., do. do. do., an- nual sub., in part, per Prof. Gammell,	16,00
do., 1st Bap. ch. and soc., Young Ladies' For. Miss. Soc., Miss Margaret A. Grafton tr.,	44,00
do., do. do. do., Sab. sch. contributions for Feb. and March, per R. E. Eddy,	14,00
do., do. do. do., col- lection after an ad- dress by Dr. Patti- son,	37,67
do., do. do. do., Rev. Dr. Wayland,	50,00
do., do. do. do., Mrs. Francis Wayland	50,00
	— 421,59
Providence, Pine St. Bap. ch., per Rev. J. Dow- ling, as follows :	
Mon. con., per M. Al- len,	75,00
Public col., per D. Carpenter,	58,45
Ladies' For. Miss. Soc., Mrs. L. Brown tr.,	72,00
	— 205,45
Lonsdale, Bap. ch., per Rev. A. A. Ross,	7,00
Cumberland Hill, do. do., per Rev. H. G. Steward,	20,37
Newport, 1st Bap. ch., as follows :	
Ladies' Sewing Cir- cle	11,41
Col., per Rev. J. B. Brown,	3,80
Monthly con.	15,48
	— 30,69
Bristol, 1st Bap. ch., per Rev. Edward Freeman,	10,00
Warren, Bap. ch., mon. con.,	16,35
do., Thos. Munroe	2,00
per Rev. Josiah P. Tustin,	— 18,35
Fruit Hill, S. Belden	1,00
Valley Falls, ch. and soc., per Rev. B. P. Byram, as follows :	
Jubilee col.	35,00
Annual col. and mon. con.	52,36
	— 87,36

## Connecticut.

Parkersville, Bap. ch., mon. con., per Rev. Mr. Byrne,	3,00
Danbury, do. do., per William R. Webb,	109,75
North Stonington, do. do., per Rev. B. C. Grafton,	7,00

do. do. Fem. Mite Soc., Mrs. Lorenza Harris tr., per do.,	9,50
East Killingly, Bap. ch., for Bur- man Miss.. per Rev. T. Wake- field,	16,46
Stonington, Asa Miner	3,00
do., Mrs. Miner	5,00
	— 8,00
Colebrook, 1st. Bap. ch., per Rev. Z. Tobey,	10,00
Bristol, Bap. ch. and soc., per Rev. E. Savage,	11,00
Norfolk, do. do. do., per Rev. A. B. Hubbard,	12,50
Hartford, a lady, towards support of a Karen teacher,	10,00
Norwalk, Miss Sarah Bidelle, per Rev. J. J. Woolsey,	3,00
Haddam, Bap. ch., as follows, per Rev. Mr. Shailer,	
For Denmark,	7,00
" general fund,	5,00
	— 12,00
	— 212,21

## New York.

St. Lawrence Bap. Miss. Conven- tion, J. C. Lewis,	10,00
New York city, Laight St. Fem. For. Miss. Soc., Mrs. S. E. Bleecker sec.,	
For education of a Karen teacher in Theol. Semi- nary,	18,00
" general fund,	57,00
per Rev. Wm. W. Everts,	— 75,00
do., Amity St. Bap. ch., as fol- lows, per Thos. H. Slughel, For outfit of Dr. Mac- gowan,	140,00
" Karen Mission,	5,00
" Burman Mission,	2,50
" general fund, Jubilee collection,	97,25
" do. do., annual col.,	482,82
From Infant Catechism Class, for support, in part, of a Karen scholar,	12,75
	— 740,32
do., 1st Bap. ch., J. J. Smith tr., per Lewis Denny,	250,00
do., Oliver St. Fem. For. Miss. Soc., Mrs. Thomas Purser tr., per A. H. Stout sec.,	219,00
do., Burman Sch. Soc.	50,00
do., Male For. Miss. Soc.	1100,00
per Rev. E. Tucker,	— 1369,00
do., Berean Bap. Fem. Miss. Soc., per Rev. A. Perkins,	50,00
do., South Bap. ch., for support of missionaries in Copen- hagen,	98,34
do., South Bap. Fem. Miss. Soc., for do. do.,	66,00
do., contributions of sev- eral friends, for do. do.,	75,00
per Rev. C. G. Sommers,	— 239,84
do., Bap. Tabernacle, after an address by Prof. Conant,	28,00
do. C. W. T., per William Col- gate,	10,00
do., do. do. do., per do. do., for China Mission,	10,00
	— 20,00

826,81



do., Clarissa Branch, per do. do.,	2,00
Penfield, Bap. ch.	7,00
Marion, do. do.	8,00
per Rev. John F. Bliss, —	15,00
Balston Spa, Bap. ch., per Rev.	
W. Fox,	45,00
Seneca Bap. Association, James	
McLallen tr., per Friend Hum-	
phrey,	67,46
Brooklyn, East Bap. Fem. For.	
Miss. Soc., Mrs. Mary J. P.	
Taylor sec., per Miss Susan	
Greenwood,	100,00
do., First Bap. Fem. Miss.	
Soc.	115,00
do., do. do. do. do. do.	115,00
per Rev. J. L. Hodge, —	230,00
Albany, Pearl St. Bap. ch. and	
cong., ladies, for support of na-	
tive Burman preacher, per	
Mrs. Harris,	150,00
do., do. do. do., J. T.	
Wilder,	1000,00
—	1150,00
do., contribution after annual	
sermon by Rev. Mr. Church,	72,00
do., Mrs. Merrill's school, penny	
collections, per Moses D.	
Merrill,	2,50
Elbridge, Bap. ch., per John	
Munroe,	30,25
Spencertown, Mrs. Christiana	
Niles, per Rev. P. Roberts, Jr.,	2,00
Troy, 1st Bap. ch., per C. War-	
ner,	36,00
do., 1st Bap. Fem. Bur.	
Miss. Soc., per Rev. L.	
O. Lovell, for support	
of an assistant to Rev.	
Mr. Haswell,	100,00
—	136,00
do., 3d St. Bap. ch., per A. A.	
Wemple,	17,87
West Winfield, do. do., per Rev.	
A. Kingsbury,	7,50
Buffalo, James Rathburn, per	
Rev. Levi Tucker,	2,00
French Creek Bap. Association,	
per Nathan Gould,	5,39
St. Lawrence Bap. Conven.,	
Joseph Spencer, Jr., tr.	57,00
—	62,39
Black River Bap. Miss.	
Soc., John Potter tr.,	31,00
Gainesville, Bap. ch.	1,89
Warsaw, S. Gates	2,00
Buffalo Association, J. At-	
kinson tr.,	74,31
Mayville, Bap. ch.	20,00
Sherman, do. do.	5,00
Jamestown, do. do.	1,00
Franklinville, do. do.	3,69
Mount Morris, do. do.	3,50
Lebanon, do. do.	4,50
Cataraugus Association, S.	
Hasted tr.,	50,79
East Bloomfield, Benoni	
Bradley	10,00
do. do., Bap. ch.	7,78
Eaton, 2d do. do.	11,00
Turin, a friend to missions	15,00
Norway Fem. Miss. Soc.	20,00
Warren, Bap. ch.	15,00
N. Deerfield and S. Tren-	
ton, do. do.	5,38
Litchfield, do. do.	15,41

Erieville, Bap. ch.	1,00
Utica, Miss Bornes	1,00
do., Bap. ch.	83,50
do. Fem. Mite Soc.	14,00
Hartland, Bap. ch.	11,63
per Rev. Silas Bailey,	
Agent of the Board,	— 408,88
A friend to missions, per Rev.	
Dr. Kendrick,	1,00
do. do. do., per Rev. Dr. Babcock,	2,50
—	5136,51

*New Jersey.*

Pemberton, Thomas Swaim, per	
Rev. J. G. Collom,	10,00
East Jersey For. Miss. Soc., per	
Rev. G. S. Webb,	
From New Brunswick Bap.	
ch.	50,00
From do. do. Youth's	
Bap. For. Miss. Soc.	220,00
—	270,00
Cedarville, Bap. ch., mon. con.,	
and Jubilee offering, per Rev.	
E. D. Fendall,	14,00
Mount Holly, John W. Cox	50,00
Piscataway, Bap. ch., per Daniel	
Runyon,	19,00
Abington Bap. Association, Vir-	
gil Grenell tr.,	
For general fund,	53,61
" Burman Mission,	1,12
—	54,73
—	417,73

*Pennsylvania.*

Philadelphia, 1st Bap. ch., mon.	
con.,	86,03
do., 1st Bap. Bur. Tract	
Soc. of the female de-	
partment of the Sab.	
sch., Sarah Tolman tr.,	15,14
do., 1st Bap. Fem. Miss.	
Soc., Mary Hallman	
tr., as follows:	
For support of a heathen	
boy named Robert B.	
Semple,	25,00
For general fund,	108,25
—	133,25
do., 1st Bap. Fem. Karen	
Ed. Soc., M. Weatherby	
tr., for support of Geor-	
giana Boardman, a Ka-	
ren girl,	36,00
—	270,42
do., 3d Bap. ch., mon. con., per	
Dr. Gardner,	57,75
do., do. do. Sab. Sch. Miss.	
Soc., Daniel Weckerly tr.,	100,00
do., do. do. ch., per Rev. A. D.	
Gillette,	100,00
do., Budd St. Bap. ch., per do.,	21,00
do., Spruce St. do. do., per Da-	
vid Jayne,	178,00
do., do. do. Fem. Burman	
Bible Soc., Mrs. Anne	
Linnard tr.,	100,00
—	278,00
do., Sansom St. Bap. Fem. Soc.	
for promoting For. Evangelical	
Missions, Mrs. Eliza Sailer	
tr., for Burman Mission, per	
Rev. J. M. Peck,	281,19
do., William Simpson	1,00
do., Thomas Wakeman	1,00
do., Timothy Rogers	20,00

Washington Fem. For. Miss. Soc., mon. con., per Rev. L. T. Johnson,	38,68
Lower Dublin Fem. For. Miss. Soc., per Rev. Jas. M. Challis,	42,50
Frankford Fem. For. Miss. Soc., H. Latch tr., for Bur. Miss.,	12,00
do., Sab. Sch. Miss. Soc., for Burman Mission,	7,52
Eaton, Susan Labar, per Rev. W. W. Everts,	,50
Camden, Bap. Sab. sch., per E. K. Fortner,	3,55
Hartboro', Bap ch., per A. H. Taylor,	5,00
Mead Corner, do. do., per Rev. William Look,	5,50
Meadville, Harriet Bordiew	,50
Rev. J. R. Burdick, per S. Farwell,	2,00
East Smithfield, Bap. ch., per do.,	4,00
Lewistown, do. do., per Rev. David Williams,	2,50
Milesburg, Mr. Jaques, for Danish Mission, per Rev. G. I. Miles,	1,00
	<u>1255,61</u>

*Delaware.*

Wilmington, Julia Drew	,75
do., a few friends	10,00
	<u>10,75</u>

*Maryland.*

Baltimore, 1st Bap. Fem. Miss. Soc., Mrs. James Wilson tr., (\$16 of which was contributed by Sab. sch. scholars),	
For Burman Mission,	50,00
" Indian do.,	50,00
	<u>100,00</u>
do., 1st Bap. ch., as follows:	
Rev. Stephen P. Hill	5,00
Mrs. Stephen P. Hill	2,50
Mary Wilson Hill	,50
Charles Stephen Hill	,50
James Wilson	100,00
Thomas Wilson	50,00
Robert P. Brown	25,00
S. Scribner	20,00
D. Chase	15,00
W. Clark and O. Kellogg	40,00
John G. Rouse	2,00
	<u>260,50</u>
do., William Crane	200,00
do., A. Butcher	5,00
do., Madison St. ch., mon con., per A. Butcher,	16,02
do., Calvert St. Bap. ch.	35,28
do., Henford, Bap. ch., mon. con.,	3,69
per Rev. Geo. F. Adams,	— 38,97
do., a Methodist brother, per A. W. Poulson,	50,00
Gunpowder, Bap. ch., per G. W. Matthews,	2,00
	<u>672,49</u>

*District of Columbia.*

Washington, Navy-yard Bap. ch., per Mr. Curtis,	17,20
do., Mrs. Davis	5,00
do., 3d Bap. ch., mon. con.,	26,00
do., Miss Dodd	1,00
do., J. McCutchen	20,00
per H. Rothwell,	— 69,20

Alexandria, 1st Bap. ch., mon. con. for one year,	60,00
do., do. do. do., colored members, for African Mission,	4,09
do. Fem. Juv. Miss. Soc., Mrs. Mary Kingsford tr.,	30,00
do., Miss Eliza Gird	5,00
per Rev. E. Kingsford,	— 99,09
do., John Withers, per Rev. E. Kingsford,	33,33
	<u>201,62</u>

*Virginia.*

Richmond, 2d Bap. ch., per Rev. S. M. Magoon,	50,00
Norfolk, Bap. ch., per Rev. E. G. Robinson,	125,00
Virginia Bap. For. Miss. Soc., A. Thomas tr., per A. S. Wortham, as follows:	
For Burman Mission,	5,00
" general fund,	110,00
" do. do., from Richmond, 1st Bap. ch.,	192,00
	<u>307,00</u>
	<u>482,00</u>

*South Carolina.*

Baptist State Convention, Alex. J. Lawton tr.,	
For general fund,	175,76
" Burman Mission,	85,00
" bible in Burmah,	3,00
	<u>263,76</u>

*Alabama.*

Cross Keys, Mrs. Sarah M. Brumby	15,00
Richard Shatford	5,00
Reuben Blakey	5,00
per R. H. Brumby,	— 25,00

*Mississippi.*

Baptist State Convention, John S. Davis tr., per Wm. Colgate,	
For African Mission,	2,50
" general fund,	115,14
	<u>117,64</u>

*Kentucky.*

Bethel Fem. Miss. Soc. of Christian Co.	18,00
Bowling Green, Bap. ch., mon. con.,	39,62
per Jas. M. Pendleton,	— 57,62
David's Fork, Bap. ch., col. after sermon,	8,20
Rev. R. T. Dillard	5,00
Jesse Bryant	5,00
E. Bryant	1,00
James Watts	1,00
A. F. Eastin	4,00
W. D. Taliaferro	1,00
A. Haley	1,00
Hezekiah Ellis	1,25
John Darnaby	1,00
Joseph Robinson	1,00
James Weathers	1,00
Benjamin Crim	1,00
G. S. Mitchel	1,00
Dudley Shipp	2,00
Mrs. Eliza Shipp	1,00
Bryant's station, col. after sermon,	2,75
Rev. Edward Darnaby	1,00

Rev. Silas Webb	2,00	Jefferson Cook	,20
East Hickman, col. after sermon,	9,80	Danville, Rev. J. J. Milikin	2,00
P. G. Hunt	5,00	Duff Green	1,00
George Hunt	,25	Wm. Figg	,50
Walter B. Hunt	,20	Warner Burgess	1,00
Mrs. Elizabeth Slaughter	2,50	William Green	,10
J. W. Rhodes	2,50	Thomas Ball	1,00
Boswell Mitchel	1,00	Joshua Williams	,25
Miss M. Mitchel	6	William Owens	1,00
Miss Mary Ann Mitchel	,45	Samuel Lapsley	1,00
Miss Parthena Young	,20	T. B. Williams	1,00
M. Lafarn	1,00	G. W. Taylor	1,00
A. Lafarn	,50	Andrew Rice	,25
Thomas Carr	1,00	Jeremiah Fisher	2,00
Richard Young	,75	William Ball	,40
J. M. Hunt	2,00	A friend	,50
J. Utinger	,50	S. W. Gibbins	,25
Charles Carr	3,00	Miss Nancy Ball	,85
James Bailey	1,00	Miss D. F. Williams	,25
A friend	,15	Mrs. Lucy Green	,35
Mrs. Martha Carr	3,00	Miss Ann Williams	,25
David Carr	1,00	Miss M. D. L. Green	,25
Mrs. C. Todhunter	1,00	Miss Mary Burgess	1,00
Rev. Edmond Waller	2,00	A friend	,12
J. Kertley	1,00	Miss Eliza Jones	1,00
Mt. Vernon, col., per. Rev. J. M. Frost,	3,35	Miss Martha Figg	,45
Mt. Pleasant, col.,	2,20	Miss E. A. Fisher	1,00
Frankfort, Bap. ch., mon. con., per J. Waller, tr.,	5,75	Miss S. A. Green	,25
Juvenile Society	1,00	Miss Ann Ball	,40
Mrs. Rebekah Blanton	1,00	Mrs. B. Neeley	,25
George Graham	,50	A. B. Knight	,75
Mrs. Susan Graham	1,00	Miss M. J. Williams	,10
Joseph Mayhall	,50	J. McCormich	,50
Mrs. Watson	,25	H. A. Self	1,00
Alex. Mills	,75	Danville, col. from colored people	5,85
Mrs. Eliza Blackburn	1,00	Harrodsburgh, collection,	13,02
Simpsonville, col. after sermon,	19,65	William Robinsou	2,00
Rev. John Dale	2,00	Salvisa, collection,	5,35
Mrs. Jane Dale	1,00	Lawrenceburgh, do.,	7,55
Jehu Pierce	1,00	Shelbyville, col. after sermon,	6,00
William Banc	,20	Rev. A. G. Curry	1,00
Mrs. Margaret Shanks	1,00	William Jarvis	5,00
Mrs. Mary Shause	,50	Mrs. Lucy Hansbrough	1,00
Burk's Branch, collection,	12,62	New Castle, col. after sermon,	20,82
Buck Creek, do.	20,58	Thomas Smith	10,00
A female friend	,20	Rev. Abner Goodell	2,00
Crab Orchard, Rev. J. H. Edminston	2,00	Mrs. Mary Goodell	1,00
Mrs. M. J. Edminston	1,00	A friend to missions	1,00
F. J. Edminston	1,00	Mrs. Guthrie	,50
C. W. Edminston	1,00	Mrs. Haskin	,25
John Owsley	1,00	Mrs. Speirs	,25
Henry Owsley	1,00	Louisville, Mrs. Marian Buck	2,00
Mrs. Jane Owsley	1,00	A female friend	2,00
S. Burch	1,00	Miss Marietta Sears	1,00
Mrs. Sarah A. Burch	1,00	H. G. Colgan's family	,32
William Green	1,00	Forks of Dix River, per Rev. William Buck,	10,00
Miss Ann Whitley	1,00	Rev. William Vaughn	1,00
Miss Virginia Whitley	2,00	Rev. Strother Cook	1,00
H. P. Saunders	,50	Owenton, Alven Mothers-head	1,00
Mrs. E. M. Saunders	,50	Rev. Paschal H. Todd	3,00
Mrs. L. M. Rich	1,00	Farmer Reese	1,00
J. W. Newland	1,00	William T. Reese	,25
Mrs. Esther Newland	1,00	Mrs. Elizabeth Roberts	,25
R. W. Graham	1,00	L. B. Osborn	1,00
Mrs. Susan A. Graham	1,00	Mrs. America Geen	,25
Joseph McAlister	1,00	George W. Forsee	2,00
William Whitley	2,00	George S. Forsee	1,00
F. H. Whitley	1,00	T. S. Wingate	,40
Charity, a colored sister, New Providence, Mrs. Elizabeth Painter	1,00	A female friend	,25
Mr. Thomas Rice	,20	New Liberty, collection,	13,64
George Cook	,20	Sharon, col. after sermon,	6,75
		Rev. John Scott	5,00

Mrs. Marcia Scott	5,00
Children of Mr. Scott	,40
White's Run, R. R. Hawkins	1,00
Mrs. Nancy McCann	,50
W. Scantland	,50
Daniel Barrett	,30
Ghent, collection,	7,63
Mrs. Mary A. Turpin	1,00
Willis Peake	,50
N. H. Sinclair	,20
Ten Mile, Gallatin Co., col. after sermon,	10,00
J. S. Lillard and wife	6,00
Edward Spencer	2,00
J. P. Landram	1,00
Thomas M. Lillard	1,00
Cave Johnson	10,00
P. C. Scott	1,00
Miss Eliza B. Scott	2,00
Mrs. Rebekah Ryle	1,00
Jewelry sold	,75
Covington, mon. con., per Rev. A. Drury,	13,32
per Rev. Alfred Bennett, Agent of the Board,	405,78
	———— 463,40

*Ohio.*

Massillon, W. W. Williams, per W. S. Damrell,	1,00
Greentown, Absalom Runyon	5,00
do., Bap. ch.	5,00
Nichville, do. do.	2,00
per Rev. Henry Cosner,	12,00
	———— 13,00

*Indiana.*

Adrial Kingsley	,50
William Price	,50
Rev. William Wardsworth	,25
Mrs. C. Roehat	,12
C. B. Freeman	,25
U. P. Schenk	1,00
John S. Roberts	,50
C. Thiebaud	,50
per Rev. Alfred Bennett, Agent of the Board,	3,62

*Illinois.*

Upper Alton, Female Karen Soc.	13,39
do. do., Bap. ch., mon. con.,	7,00
do. do., Soc. of Inquiry, Shurtleff College, mon. con.,	5,61
per John W. Griggs,	26,00
Winchester, Bap. ch., per Geo. B. Peck,	2,00
North Western Bap. Convention, E. B. Hubert tr., per Rev. B. M. Hill,	68,50
	———— 96,50

*Michigan.*

Bap. State Convention, per Rev. Thomas Z. R. Jones,	37,50
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*Legacies.*

Philadelphia, Pa., Ann Whet- more, deceased, John D. Tay- lor executor, per Wm. Chad- wick, as follows :	
For Burman Mission,	50,00
“ China do.,	50,00
	———— 100,00

Templeton, Mass., Samuel Ba- con, deceased, Samuel Lee executor, per A. S. Lincoln,— balance of legacy,	50,00
Framingham, Mass., a deceased friend, per J. F. Gay,	5,10
Burlington Co., N.J., Amey Potts, deceased, J. Harvy executor,	20,00
Westminster, Mass., Rev. S. Aldrich, deceased, per Rev. Chandler Curtiss,	42,00
	———— 217,10
	\$13,817,94

The Treasurer also acknowledges  
donations from the following  
sources :—

*Canada.*

Eaton, Mrs. French, per Enos Alger,	6,00
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*China.*

Hongkong, Dr. Thomson, per Rev. Wm. Dean,	20,00
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*Madras Presidency.*

Nellore, Major Burnett, per Rev. S. S. Day,	9,09
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*Arracan.*

Akyab, A. P. Phayre, for schools, per Rev. E. Kincaid,	27,27
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*France.*

Genlis, a collection,	7,57
Salency, do.,	3,11
Rùme, do.,	4,23
A female friend	,94
	———— 15,85
	———— 78,21

*England.*

English Baptist Missionary So- ciety, William B. Gurney tr., £500,	222,22
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*U. S. Government.*

For the Ottawas,	175,00
“ “ Ojibwas,	425,00
“ “ education of Indians,	500,00
	———— 1100,00

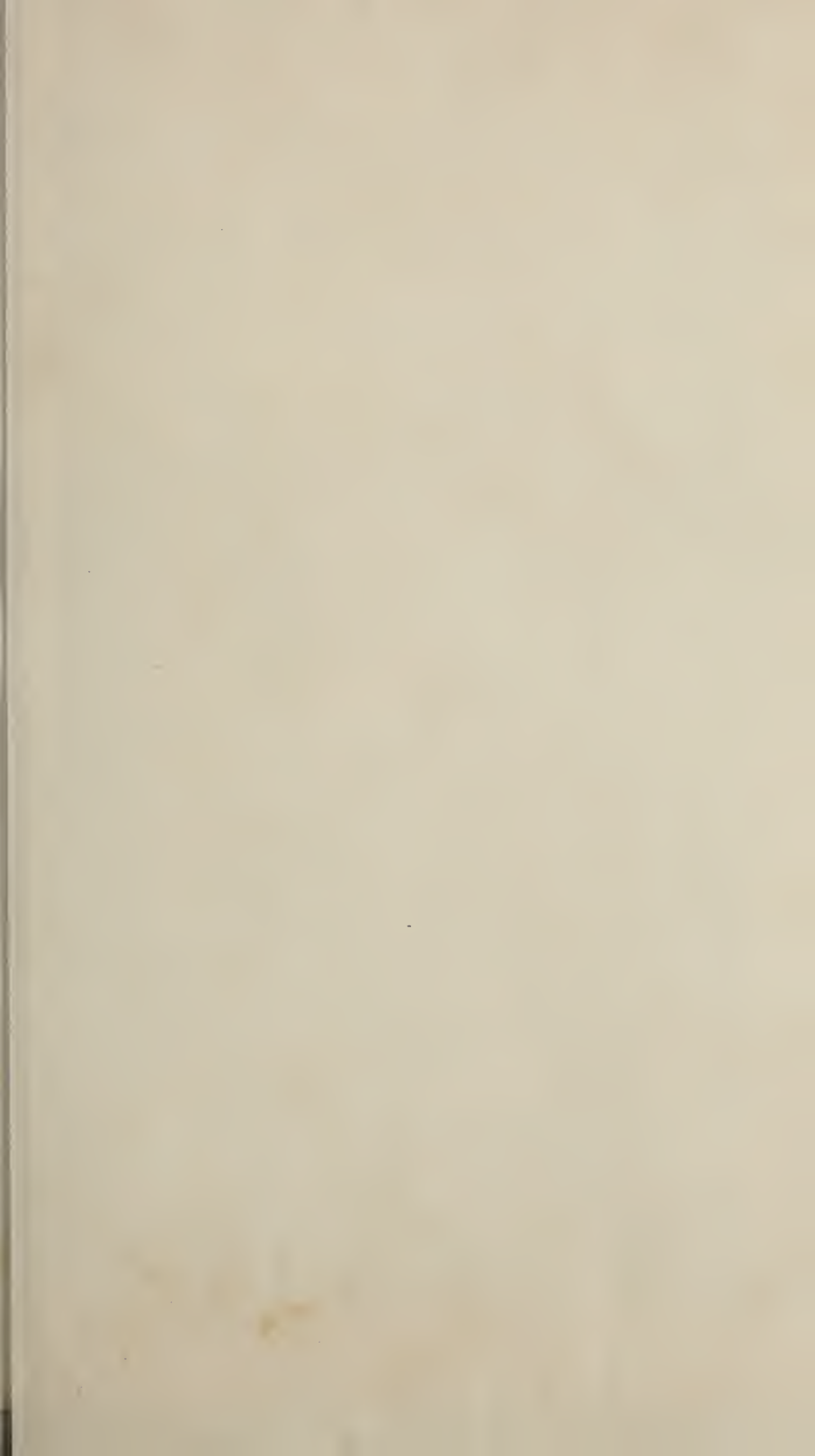
*American Tract Society.*

For the publication of tracts in Siam,	500,00
do. do. do. do. in Hamburg,	600,00
do. do. do. do. in China,	300,00
do. do. do. do. in Burmah,	400,00
do. do. do. do. in France,	200,00
	———— 2000,00

*Am. and For. Bible Society.*

For the publication and distribu- tion of the scriptures at Tavoy Mission station,	1000,00
do. do. do. do. at Cherokee Mission station,	1000,00
	———— 2000,00
	\$7400,43

H. LINCOLN, Treasurer.



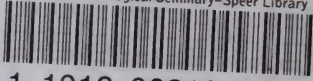
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